

EDUCATION.

BY JOSEPH BARKER.

1. The education of the young is one of the most important subjects that can engage the mind of man. The training which a youth receives determines, to a great extent, both his character and his destiny. It makes him, or it mars him, for life. If it be good, it renders his existence a blessing; if it be bad, it renders it a curse. Hence one of the ancients, who had been educated well, was accustomed to say, that he was more indebted to his teachers than to his parents. "My parents," said he, "gave me my being; but my teachers made that being a blessing."

The education of the young is of importance to others as well as to themselves. It is of importance to their parents. A child left to himself brings his parents to shame, and fills their souls with sadness; while a child well trained is an honour to his parents, and fills their hearts with gladness.

It is of importance to his brothers and sisters, his companions and friends. It makes him a comfort or a plague to all around him.

The education of the young is of importance to the whole community. Every man that lives adds something to the happiness or misery of mankind at large. Society is like the human body. If one member suffer, every other member suffers with it. The good of each is the good of all; the guilt of each is the curse of all. It is impossible to limit the influence of man to himself and to his immediate connexions. The pebble thrown into the pool causes a ripple that gradually spreads over the whole surface. And so it is with the actions of men. They produce effects, both for good and evil, on every portion of our race. They shed light and joy, or gloom and sorrow, over every human dwelling. It is the conduct of individuals that forms the

character of a nation, and it is the character of a nation that determines its lot. The lot of all mankind,—the weal or woe of all earth's millions,—is the result of individual action. The vice and the virtue, the happiness and the misery of the whole world, are the result of individual influence. And the conduct of individuals is in a great measure determined by the way in which they are trained. Train them ill, and they curse their country as traitors; train them well, and they serve their country as patriots. Train them ill, and the world is plagued and tormented; train them well, and it is blest and glorified.

It is of the utmost importance therefore that we should endeavour properly to understand the subject of education, and so qualify ourselves for giving to all who may be entrusted to our charge the training best calculated to make them wise and good and happy.

2. Children have a *right* to a good education,—to the best their parents can give. They have a right to the best and the utmost their parents can do for them in every respect. When men and women bring children into existence, they are bound to do their best to make them happy. The obligation of parents to do their best for their children, is the most solemn and absolute I can imagine. The crime of those parents who bring helpless, innocent children into the world, and then neglect to give them proper care and culture, is the blackest of which a human being can be guilty. Heartless indifference to a loving, trusting woman is bad enough; but to add to this, indifference to a helpless, unoffending babe, is the last extreme of guilt of which a base, bad man is capable.

3. Every person who may come under the *influence* of your children has a right to demand that you shall give them a good education. You have no right to introduce into society a number of living plagues. You have no right to lay on society unnecessary burdens. Society has a right to demand that while you enjoy its protection, and share its advantages, you shall consult its welfare. Society has a right to protect itself from harm, and in general it asserts that right. We do not allow people to create nuisances at pleasure. We do not permit men to turn loose among us the wild beasts of the desert. We do not allow the nations of Europe to send their convicts to our shores. And shall we, while we forbid a foreign power to curse our community with criminals, allow our fellow citizens to manufacture

criminals in our midst, under our very eye? Shall we imprison the man who recklessly turns loose a tiger or a wolf in our streets, and not rebuke the man who trains his very offspring to be beasts of prey? Ill-taught and ill-trained human beings are far more dangerous than wolves or tigers. And shall we punish the less evil, and not rebuke the greater? We are not recommending that penalties should be decreed against faithless parents by Government; but we *do* recommend that parents who fail so grossly in their duty to their offspring shall be regarded as infamous, and compelled, by the sad or indignant looks of the community, to reflect on the evil of their doings. We would try to awaken such a feeling in the community as would make people resolve not to be parents till they had made up their minds to do a parent's duty.

4. But what society has a right to demand, parents generally, we would hope, are willing to grant. We can hardly imagine that any who are not fearfully corrupted, should be indifferent to the virtue and happiness of their offspring. It is not so much the *disposition* to do right that is wanting in parents, as the necessary *knowledge* and *ability*. When mothers *kill* their children, it is through mistaken kindness, and not unnatural cruelty. And so with regard to education. When parents fail, it is for want of a better understanding of their duty, or of the necessary opportunity of performing it. And that which is required of their teachers and guides is not so much compulsion or persuasion, as instruction and assistance. Our endeavour should therefore be to show them what kind of education, what method of training, is *best* for children; and this is the object we have in view in our present remarks.

5. The objects at which we ought to aim in the education of our children are, first, to give them the best possible physical development. We ought to aim at securing for them a sound, robust and vigorous, constitution; the best possible health of body; the least possible sickness and pain; the greatest amount of active energy; the greatest power of resistance to outward adverse influences; and the longest possible life. Good health, and active energy, are necessary to the child's own enjoyment of life. They are necessary to fit a man for the labour on which he may have to depend for his support. They are necessary to fit him for usefulness to others. They are necessary to the full development of

his mind and character. Good health is as necessary to successful mental effort as to effective bodily labour. And long life is, of course, a blessing, in proportion as life itself is a blessing.

To enable ourselves to secure this first great object, we ought to be acquainted with the human system. We should understand the laws of life and health. In other words, we ought to know on what life and health and strength depend. The health and vigour of a child depend, to some extent, on the health and vigour of its parents. If therefore we would secure to our offspring sound and vigorous constitutions, we must do our best to have sound and vigorous constitutions ourselves. Our care for our children must begin before they are born. It must begin before we marry. It should begin while we are little more than children ourselves. We should avoid whatever would enfeeble our frames or infect our bodies with disease. We should be temperate, and pure, and chaste from our youth. We should be prudent in our choice of a partner. We should be acquainted with the duties of husband and wife, and faithfully perform them.

The health and vigour of a child depend, to some extent, on its diet. We may kill it with drugs: we may poison it with cordials. We may drown it in drink, or corrupt it with luxuries. We may starve it by giving it too little; or oppress it by giving it too much: or we may fan the flame of life, and cause it to burn briskly, brightly, and steadily, by supplying it with plenty of wholesome food, and keeping unnatural and tempting luxuries out of its way.

The health and vigour of a child depends, to some extent, on its clothing. If it be clad too lightly, it may be chilled: if it be clad too heavily, it may be stifled: if it be clad at all times alike, it may suffer from changes of season, or more sudden changes of the weather.

The health and vigour of a child depends, to a great extent, on freedom of action. Force it to be still, and it will die of torture: let it romband play, and it will be healthy and happy.

The health and vigour of a child depend on its surroundings. Let it see cheerful and happy faces, and it will be blithe and cheerful; and the joy of its soul will give it health of body. Let it see nothing but sad and joyless faces, and its life will languish, or break forth into vice.

Surround it with filth, and it may sicken and die; keep everything clean, and it will live and thrive.

The health and vigour of a child depend, to a great extent, on air and exercise, on rest and sleep. Let it breathe foul gases, and it will be poisoned; let it have pure air, and it will be refreshed. Let it play till it is weary; and then let it rest till it is ready for play again. In short, you must study the laws of life and growth, as taught by our best physiologists, and act in accordance with those laws. The farmer studies those laws that he may know how to rear his colts and calves; and *you* must study them, that you may know how to rear your sons and daughters.

The second great object at which we should aim in the education of our children, is the development of their intellectual faculties. We should try to secure for them the greatest attainable amount of intellectual power, and healthy mental activity. We should not encourage them to think too early, or too much. We should not attempt to make them intellectual prodigies. That would be the way to kill them while children, or to make them good for nothing when they come of age. As we have said, the health and vigour of the *body* is the *first* thing; the development of the mind the second. The mental work of the child should be easy, natural, and pleasant. Till it is twelve or fourteen years of age, learning should be more of an amusement than a toil. The exercise of its mind, like the exercise of its body, should be free and easy. The plan of the schools is often unnatural, and tends rather to cripple and disable the mind, than to make it strong and active. It is better to teach children things than words, and we should never teach them words apart from things. We should teach them through the eye rather than through the ear, and should always let the eye assist the ear. The words that have nothing perceivable or real for which they stand, should be cast away, lest they should prove a source of error and bewilderment. To use no word without a definite meaning should be one of the first lessons you teach your child, and you should teach it by example as well as by precept. Whenever it can be done, we should let them *see* the things with which we wish them to become acquainted, and teach them the names of the things while the things themselves are before their eyes. We should teach them natural history in zoological gardens, or in museums furnished with specimens of

birds and beasts, of insects and reptiles, preserved as nearly in their natural state as possible. We should teach them geology among the rocks and mountains, or in the midst of minerals, plates, and models. We should teach them botany in the fields and gardens, or in the midst of specimens and paintings. And so with regard to the elements of other sciences. Language should be re-formed. Phonography should be put in the place of the common way of writing, and the spelling of words be made to agree with their sounds. The present mode might be preserved in dictionaries for the service of philologists, but why afflict the young any longer with its miserable irregularities? This change in the way of teaching would make teaching pleasant. It would save a vast amount of time and strength. It would enable the young to learn as much in a month as they can learn in the present way in a year. It would aid the judgment. It would shut out error, yet let in truths more freely. It would bring the mind more constantly into contact with things. The mind would see things more clearly; it would know them more surely. It would rejoice to find in other studies much of the same definiteness and certainty which it found in geometry. The mind would naturally and from the first become logical in its habits. It would learn to compare and discriminate, to reason and judge, without risk of grievous error. Instead of being dwarfed and crippled, it would be fully and freely unfolded, and would reach the stature and acquire the strength of true intellectual manhood. It would then gather knowledge rapidly without distressing and injurious effort. Study would be an agreeable and healthful exercise not exhausting and killing toil. The young would gather knowledge without loss of rest or health, or lack of cheerful, pleasant recreation.

Another advantage would result from the adoption of this course. The young would escape the errors, the vices, and the miseries of superstition. Rich stores of fact would shut out from their minds absurd and demoralising fictions, and the pleasures of science and virtue would secure them against temptations to forbidden indulgences. Knowledge, and temperance, and purity would walk hand in hand, an ever-blessed trinity, smoothing the path of life, and shedding rich and ceaseless blessings on their votaries. Happy the parents that can adopt this course, and happier still the youths that shall enjoy its blest results.

The third great object at which we should aim in the education of our children is, the free and full development of their social affections. The child is a bundle of loves. In his heart lie crowded together the germs of love to parents, love to brothers and sisters, love to playmates and friends, love to neighbours and relations, love to wife and children, love to home and country, love to mankind at large. These affections should be freely exercised, and fully and harmoniously developed. They form one of the most important portions of our wondrous human nature. They are the first great sources of all useful action. They are the springs and fountains of our highest enjoyment.

This, the development of our bodily and mental faculties, and of our domestic and social affections, takes in all that is great, and good, and glorious; all that can be desired or attained by man. It includes all virtue, all knowledge, all talent; all that goes to form the good, the great, the noble man; the good husband, the good father, the good citizen; the patriot, the philosopher, the philanthropist; all that can make a man happy, and useful, and honourable while he lives, and cause men to cherish his memory when he is dead.

6. When trying to aid the child's intellectual development, we should be careful to respect its mental freedom. We should use no force. We should impose nothing, we should urge nothing, in the shape of opinion. We should threaten nothing, we should promise nothing, to bias its judgment. We should act the part, not of despots and tyrants, but of servants and helpers. We should not command, but instruct. We should give it the means of learning, and respect its right to judge. We should furnish it with books and teachers, with apparatus and leisure, with counsel and encouragement, and permit it to work out its own results.

We ought to respect peculiarities of taste and genius. All children cannot take delight in the same studies, or be happy in the same calling. So far as we can, we ought to find out for what studies and for what callings our children are specially adapted, and then encourage them to devote to them their time and energies without reserve. When no peculiarity of taste or genius shows itself, we may safely encourage a child to study the subjects in which its parents take most delight, and to follow the business to which they

have been accustomed. Children inherit their parents' qualities, and are likeliest to excel, and likeliest to find satisfaction, in the studies and pursuits to which they have been devoted. The principle of caste, though injurious when carried to an extreme, has its foundation in nature. It rests on the principle of the hereditary transmission of qualities from parents to offspring, and is only wrong when too rigidly enforced.

We ought especially to be careful to aid our children by our example. They do things more easily when they see us do them. They do them with greater confidence. They do them with greater pleasure. How timidly we tread in unknown paths when left to track them alone; but with what confidence we trip along when those in whom we trust move on before! In every study, and in every virtue, we ought to lead the way.

We said that health and strength of body were favourable to soundness and vigour of mind; and we may add, that the proper exercise and development of the mind are favourable to health and strength of body. We often hear of people injuring their health and shortening their lives by devotion to study. These sad results are oftener due to secret vice, or unnatural methods of study. The blight of youth, and the mildew of age, are intemperance and impurity.

And mental effort for the acquisition of knowledge is as conducive to enjoyment as it is to health. It yields a world of pleasure; pleasure sufficient to compensate for a thousand sacrifices, and to counterbalance a thousand temptations. And the pleasures it yields are not like the pleasures of vice. They are constant. They are ever increasing. And they leave no sting. They entail no shame. And they cost you little. And you can enjoy them at home, in your household circle or in the fields, in your daily walks. And they delight you when alone as well as when in company; and in declining age, as well as in budding youth and blooming manhood.

If you would duly develop the affections of your children, you must present the required attractions to draw them out. If you would have them love you dearly, you must be lovely. If you would have them esteem you highly, you must be estimable. If you would have them revere you devoutly, you must be venerable. If you would have them confide in you thoroughly, you must assure them, and not with

words, but deeds, of your unbounded love and sympathy. You must place yourself to some extent on a level with them. You must take pleasure in their pursuits and pastimes. You must be, not a slave, any more than a tyrant, but a cheerful, and joyous companion, and a faithful and devoted friend. There should be enough of the child in you to enable you to sympathise with the child in them, till there is enough of the man in them to enable them to sympathise with the man in you.

You will have little trouble in teaching your children their particular duties, if you thus secure their respect, and love, and confidence. Affection will make them both quick to see, and prompt to do, whatever your soul may wish, or your words suggest. In children, as well as in men and women, "love is the fulfilling of the law." A well-trained child requires no harsh command: a gentle hint is all it needs.

The most delicate and difficult task of all, is to reveal to a child the terrible fact that evil prevails to such a sad extent in the world, in such a way as not to shock too severely its moral sensibilities, or lessen its love of virtue and its disgust at vice. It is grievous that children should be obliged to learn, that among the beings which they see around them are men so selfish, that they are ready to deceive, to cheat, to swindle, to rob their unoffending neighbours: that there are persons who have made themselves fortunes, and built themselves houses like palaces, by fraud, injustice, and oppression: that there are sensualists, who know no pleasures but those of vicious excess: that there are jealous and envious men, who grudge their neighbours every pleasure or advantage they enjoy: that there are treacherous men, who seek to gain the confidence of their neighbours that they may betray them to destruction: that there are hypocrites, who profess religion or rationalism, patriotism or reform, that they may impose on the unsuspecting, and raise themselves to wealth or power by their undoing. But with these, and with a frightful multitude of other dark realities, they *have* to become acquainted. To leave them ignorant of evil would only be to make them an easier prey to evil-doers. We cannot conceal from them the vices of the world, and we ought not if we could. If we take our children into a district where pitfalls and bogs abound, we must, if we would secure them from destruction,

make them aware of their danger. And so with regard to the pitfalls and quagmires of society. The best way, however, is, to let our children learn the existence of evil from our endeavours to abate and cure it. They will thus be led to share our hatred of it, and to join us in our efforts for its destruction.

Such are the objects aimed at in the education of children by the rationalist, and such are the means the rationalist employs for the attainment of those objects. What would be the state of society, if composed of men and women educated in the way we have described?

1. Disease and pain would be greatly lessened, and life would be greatly lengthened.

2. Vice and crime would be greatly diminished, and the expenses of government greatly reduced.

3. The hours of labour would be shortened, and the irksomeness of labour lessened.

4. Homes would be much more happy, and society generally would be more agreeable.

5. Government would be improved, and the affairs of the nation would be better managed.

6. Trade would be more regular, and commercial panics unknown.

7. Science would be everywhere diffused; the arts of life would be improved and multiplied; and plenty and comfort would bless every dwelling.

8. Men would be free from superstitious terrors, and from needless religious anxieties. Their hearts would no longer quail and their spirits fail, in dread of either a cruel God, a malignant devil, or an eternal hell. Their ideas of God would be in harmony with nature, and their anticipations of the future would be modified by the present.

9. All religious anxieties for *others* as well as for ourselves would cease, and men and women would no longer think it necessary to tease and torment their neighbours with impertinent questions or insolent warnings with regard to the eternal future.

10. Hatred and horror of each other would disappear. Good men would no longer fancy that they saw, in their virtuous scientific neighbour, a child of the devil, a monster of depravity, an enemy to God, a foe to humanity, and an heir of hell; but would discover in him a model of intellectual and moral excellence; a guide, philosopher, and friend;

a light of the world, an honour to his country, and a blessing to his race.

11. Intolerance and persecution would cease. "Hateful rivalries of creed no more would make their martyrs bleed."

12. A thousand useless and disgraceful controversies would come to an end. The conflicting theologies of the sects would be abandoned, and common sense and natural science take their place; and men would show their zeal and exert their powers in endeavours to make both themselves and others wiser, and better, and happier.

13. The distinction between the Church and the world would disappear. The Church would become rational, and the world would become virtuous, and both would mingle. The partition walls which have kept mankind so long asunder would disappear, and the Church and the world become one cheerful, loving, and joyous community. The worth of men would no longer be measured by their creeds, nor their honesty by their intolerance; but a tree would be judged by its fruits, and a man by his deeds.

14. All would have agreeable and useful pursuits, and none would be burdens or annoyances to others.

15. All would have abundance of innocent pleasures, and temptations to forbidden indulgences would be almost unknown.

16. The world would constantly become more beautiful, and man more glorious: life would be more happy, and death itself would be stript both of its agonies and fears.

The men and women who are striving to secure to the young a rational education, are among the truest friends and the greatest benefactors of their race.

THE USE OF THE ROD IN THE TRAINING OF CHILDREN.

Solomon says, "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him:" and he adds, "Correct thy son while there is hope; and let not thy soul spare for his crying."

For ages the words of Solomon have been regarded by vast multitudes as the words of God. They were so regarded by all the nations of Christendom till lately, and still they are so regarded by all but heretics and sceptics. The custom of beating children has accordingly been all but universal in Christendom for many centuries, and it still is very prevalent. The question is,—Is this method of treating

children right? Is it not possible to govern and bring up children *without* the use of the rod?

It would, perhaps, be going too far to say that the use of the rod is in *no* case necessary; and yet we are not sure that a careful consideration of the matter would not lead many to this conclusion. And it is certain there are reasons sufficient when properly understood, to make the more thoughtful and well-disposed of Parents refrain from the use of the rod as far as possible.

1. In the first place, the use of the rod is painful to the Parent. A good, a tender-hearted Parent, can never strike a child without inflicting a wound on his own soul. He may not perhaps feel it at the moment; but he will feel it after. Passion may render a parent insensible to the injury he is doing himself, while he is actually using the rod; but he will feel the anguish when the excitement is over. Many a time have I seen my father, after discharging what he regarded as a solemn duty, distressed and half-broken-hearted for the rest of the day. And many a time have I seen a Parent, after using the rod in obedience to what he regarded as the voice of God, seek out a secret place where he could weep in obedience to the impulses of Nature. For myself, I think on nothing in the past with greater regret, than on the blows and stripes I administered to my children in obedience to the command of Scripture. And that which was my father's experience, and that which has been my own, has been the sad experience of many thousands.

2. And then, what pain the use of the rod by a father inflicts on the more tender heart of the mother! There are exceptions, I fear; but as a general rule, mothers are more sensitive, and feel more keenly when their children suffer, than fathers. It is impossible for the better class of mothers to see their children beaten, and hear their children's cries, without the most distressing agony. I never shall forget the passionate remonstrances of my affectionate mother, against the conscientious severities of my pious father. And the agony which *my* mother felt was no greater probably than that which most good mothers feel when forced to stand and see their children harshly treated. The man, therefore, that beats his child, wounds three at once with every blow. The rod or the lash falls as heavily on his own heart, and on the heart of his wife, as on the back of his suffering child. It falls heavier, often, and cuts

more deeply; and leaves a keener pang, and a more lasting scar.

It is true, a father may beat his child so often, that he shall come at last to do it without that terrible anguish of which we speak. But this only proves that the frequent use of the rod by a father does something worse than merely give him pain: it proves that it depraves his heart, and deadens the moral sensibilities of his nature. The pain which the use of the rod causes to a loving father, is itself a proof that it is a dangerous and a demoralising practice. And the fact that the pain at length becomes less, and so renders it possible for him to go to greater severities, should make the father pause. The slaveholder that lately murdered his slave by cutting him in pieces, and the schoolmaster who lately murdered his poor dull pupil began with what they considered but moderate correction, and were restrained at first, and long restrained, by the sensibilities of their nature from going to the last extremes. But their sensibilities were gradually blunted, and greater and greater severities were the result, until at last both slaveholder and schoolmaster found to their horror, that what at first seemed Scriptural correction, in the end was legal murder. And fathers who have freely used the rod have sometimes reached the same extreme of crime.

3. The use of the rod has as bad an effect on the child as it has on the father. It deadens *his* sensibilities. The more he is flogged the less he cares for it. He *fears* it less, and he *feels* it less. The child that has not been used to being beaten, feels a blow most keenly: while the child that has suffered from the rod for years, cares comparatively little for a beating.

4. The use of the rod spoils a child's temper. It makes him passionate, surly, sour. When he has been beaten himself, he is strongly inclined to beat others. It is with blows, as it is with blame, we are terribly prone to pass them on to others. I seldom felt so much like beating others, as when I had been cruelly beaten myself.

5. The use of the rod lessens a child's affection for his father. It lessens his respect for him. It lessens his freedom of expression towards him. It renders sympathy and confidence between father and child impossible. It drives the child to a distance from his father. It causes him to look on him with dislike and dread. The dislike in some

cases becomes hatred; and the dread becomes revenge or malice. I have known continued severities so exasperate a child, as to lead him to form the desperate resolve to slay his father. I have known it, at another time, drive the child to the desperate resolve to destroy himself. We have cases on record of sons that have destroyed their fathers, and not long ago we had the melancholy case of a son driven by paternal severity to destroy himself.

6. Then think what torture the tender soul of a child must have endured, before it could be brought to form such a horrible resolution. But few have any idea of the amount of grief and agony which the rent and lacerated heart of an affectionate child can be made to feel. A child naturally looks up to his father with respect and reverence, with love and confidence. And what must be the feelings of a child when the being whom he thus reveres, and loves, and trusts, instead of greeting him with smiles and tones of tenderness, greets him with frowns, and threats, and blows? Unfortunately many poor children are treated to frowns, and threats, and blows so early, that they never recollect the horrible convulsion which the first harsh treatment causes. They pass, dear innocents, from their childish heaven of love and confidence, to the hell of fear and hate, so early, that in after life they have no recollection of their heaven at all. And shall men bring children into being for a lot like this? Shall parents give birth and being to such complicated creatures, the highest order of living, conscious beings in the universe, to subject them to so cruel a complication of agonies? It is at our command that the unconscious, helpless innocents at first appear; and shall we, when we have called them into being, render their existence a curse, a plague, a torment? To what dark depths of degeneracy has humanity fallen, when men can bring children into a world of care and sorrow, and then, instead of doing all they can to make their cares as few and their griefs as light as possible, break their dear tender hearts with harshness and severity! When you have done your *best* for them, your children will have griefs enough in a world like this. There is no necessity that *you* should add to the weight of their sorrows. The little innocents that fare the best, fare not too well. Those who are favoured with the best and most that earth and life can give, are not too happy. And shall a *father* make their blessings less? Rather let me

die than bear the guilty consciousness of giving a needless pang even to another's child. And if I must have life in such a world as this, let it be sacred to the cause of humanity. Let childhood, youth, and womanhood find in me a patron and a friend; and let me add a little at least to the comfort and the happiness of all over whom my influence may extend.

7. Many have tried to rear and train their children without the use of the rod, and have succeeded. And many who have given this subject their most serious consideration, have given it as their opinion that the use of the rod in education is wholly unnecessary. Some who used the rod at first have given it up afterwards, and made the change with the happiest results. My father, often having used the rod with his elder children, adopted at last the gentler plan, and found it answer to his heart's content. He was more loved, and better obeyed, after casting the rod aside, than at any former period of his life. And often, when his days were drawing to a close, did he regret the error of his earlier years, when an erroneous faith induced him to govern his children with severity. His consolation, when reflecting on the past, was, that he had done the best he knew, and that his children knew, as well as himself, that whatever pain he had inflicted on them, he had inflicted from a sense of duty, and out of regard to their welfare.

8. It would be too much, perhaps, to say, that *all* children might be reared without the rod, and yet it is a fact, we believe, that man is the only creature on earth that uses violence in the education of his offspring. The cat never scratches her kittens. The hen never pecks her chickens. The bear never rends her cubs. The dog never tears her pups. From the elephant to the mouse there is not a quadruped, and from the ostrich to the wren, there is not a bird, that uses violence in the education and government of its young. How happens it? One cause, no doubt, is, that among the birds and beasts the rearing and training of the young are almost exclusively the work of the mothers. Another is, that the bird's and the beast's mode of life is more simple, and the training required by their young less difficult. But does the more complicated training required by the children of men render necessary a resort to force used nowhere in the living universe besides? If man has a more difficult and complicated task, has he not also a

larger brain and greater powers? Force is a rough and ready means of household government; but is it really the only one which man can use with success? If men were as diligently studious to devise wise means of training children, as they are forward to bring children into the world;—if they were as anxious to learn and do their duty to their offspring, as they are eager to please themselves, they would soon find out better means of governing and educating their young than the old revolting one of force.

9. While birds and beasts rear and train their young without force, men are themselves learning to rear and train and manage the lower animals without force. The old mode of breaking in colts was as savage and cruel as Solomon's method of breaking in children; but that savage and cruel method is now almost wholly laid aside. Men generally now break in their colts by gentle means. They treat them kindly, and win their confidence, and the poor dumb creatures do as they are taught and bid with cheerfulness. Occasionally a cross-grained or an ill-used horse proves unruly; but even in those cases of special difficulty our Rareys find gentleness and tact the only remedy. The creatures that cannot be subdued by gentleness can seldom, if ever, be conquered by violence. When Rarey resorts to force, it is only to place the horse or colt in such a position as to enable him to bring to bear upon it the influence of his superior skill and his all-conquering kindness. We ask again,—Can brutes of the highest metal, and of the proudest spirit, and with immense strength, be subdued and controlled by gentle means, and must violence be used with loving, trustful, and adoring children?

10. Again: men now-a-days,—the wiser and the kinder class of men,—are learning to manage even maniacs without violence. In earlier times men chained, and flogged, and tortured the insane. It is now ascertained that gentle methods are better. It has been found that the old methods make the mad ones madder. The gentle methods have worked the cure of many, and lessened the insanity and abated the sufferings of the most deplorable and desperate cases. And is it possible that the methods which can tame the most furious of unfortunates are insufficient to control the sane, the gentle, the loving, and the trusting child?

11. Nay, further. Men have tried the gentler methods with success on the most daring and deadly of criminals. The

gentle voice of woman has been found more powerful than fetters, manacles, and chains. The tones of love, expressions of tenderness, man's sympathy, and woman's love, have vanquished hearts that all the tortures and all the terrors of dungeons and death could not subdue. And is it possible, that the gentleness and tact which can control or cure the greatest criminals, cannot control the most artless and teachable creature in the universe?

At any rate, let us try. For the sake of the child, and for the sake of the parent; for the sake of virtue, and for the sake of humanity, let us try.

12. But our efforts will not be successful, unless we can reconsider the *objects* of education, and limit our endeavours to the attainment of those only which are natural and really desirable. The difficulty, the impossibility, of training children without force, arises not from the nature of the child itself, but from the errors, the impatience, and the selfishness of men.

1. It is partly owing to their errors. They err with regard to the training which children require. They suppose it necessary that children should understand what in truth men themselves cannot understand; that they should know, or be trained to believe that they know, what never can be known. They suppose that it is necessary to bring the child to believe what is not worthy, and what, in truth, is incapable of being believed. They suppose it necessary to bring the child to do things, from which its nature revolts; and to refrain from doing things which its nature irresistibly prompts it to do. They suppose it necessary to bring the child to love what it naturally hates; and to hate what it naturally loves. They think it necessary to change the nature of the child, and make it conform to unnatural laws and customs, unnatural conditions and institutions, instead of changing the laws and customs, the conditions and institutions, and bringing them into harmony with the nature of the child. The Quaker would bring his child to hate music and song, painting and sculpture. fine colours in dress, and social compliances with harmless manners. The Puritan would bring his child to look sad and be lifeless one day in seven; to learn lessons which it can never understand, and repeat creeds which it can never believe, and attend to forms which, while it is sane, it can never respect. He would check its disposition to sing, to

shout, to play, to romp, and make it live every moment in dread of a malignant God, and an eternal brimstone hell. The Catholic would bring his child to renounce his reason, to renounce the world, to renounce himself, and live a life of gloom in a cloister, or a life of spurious sin, of spurious virtue, and of spurious penance in the world. The Methodist thinks it necessary to withdraw his children from the company of the unregenerate, from innocent and healthful sports, from scientific pursuits, and accustom him to sing doleful hymns, and hear doleful sermons, and read doleful books, about cruel Gods and malignant devils, about the horrors of death and the pains of hell. Others err with regard to earthly things. They pay no regard to the genius and taste of the child. They go on the false and mischievous supposition that what *one* child can learn, *all* children can learn; and that what one child can do, all others can do. Hence they bring them up to trades or employments for which they have a natural distaste and an incurable unfitness. Then they set them to work too soon, and they make them work too hard and too long. They teach them too little, and work them too much. And what they teach them, they teach them badly. They use unnatural methods. They make things a task which should be made a pleasure. Then they treat them amiss with regard to food and dress, and cleanliness and sleep. These errors render the education of children, which ought to be simple, and easy, and pleasant, a complicated, a hard and a painful thing. Parents attempt what ought never to be done: they attempt what *cannot* be done without a world of tact and skill, and which, in the absence of tact and skill, they cruelly try to effect by force.

2. Then parents are too impatient with regard to their children. They will take more pains with a curious plant, or a rare animal, than they will with their own offspring. They will pay more attention to their lambs and colts, than to the offspring of their own bodies. They will take more pains in improving their stock, than in improving the minds of their children. Parents have often more patience with any thing else, and with any other person, than with the creatures that should be dearer to them than every other being.

3. Parents are often too selfish. They think more of their own pleasure, than of their children's welfare. They

are more concerned to get easily and comfortably along, than they are to fit their offspring for the duties and enjoyments of life. They think more of their children's duty to them, than of their own duty to their children. They talk largely of the children's obligations to their parents, but say little of the infinitely greater obligations of parents to their children. If parents were wiser they would *devise* better methods of training and governing their offspring than those of harshness and severity, and if they were more patient and less selfish they would *use* those better methods, and use them with success.

Let Rationalists, who have thrown off the yoke of an ignorant antiquity, and who acknowledge no authority but truth and nature, reform their plans of education, and set an example of wisdom and tenderness in the training of their children that shall draw the nations into happier ways, and confer unbounded and eternal blessings on all coming generations.

When I had written the above, I met with the following in the *Methodist Recorder*. I give it, first, because it is *good*; and, secondly, because I wish my readers to see how rationally some of the orthodox are beginning to speak on this important subject; and, thirdly, to show my timid Christian readers that they have no need to tremble at my suggestions, when suggestions so very similar are made by their own teachers:—

“THE PHILOSOPHY OF PARENTAL RULE.

“Do not expect from a child any great amount of moral goodness. During early years every civilised man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features, flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, &c., resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are “innocent,” while it may be true in so far as it refers to evil knowledge, is totally false as it refers to evil impulses, as half-an-hour's observation in the nursery will prove to any one. Boys, when left together at a public school, treat each other far more brutally than

men do; and were they left to themselves at an earlier age, their brutality would be still more conspicuous.

“Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognise the detrimental results of intellectual precocity; but there remains to be recognised the truth, that there is a moral precocity, which is also detrimental. Our higher moral faculties, like our intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with the other, a very early activity, produced by stimulation, will be at the expense of the future character. Hence the not uncommon fact, that those who during childhood were instanced as models of juvenile goodness, by-and-bye undergo some disastrous and seemingly inexplicable change, and end by being not above but below par, while relatively exemplary men are often the issue of a childhood by no means so promising.

“Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

“This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hot-house virtue which over-regulation produces in yielding natures, or that demoralising antagonism which produces independent ones.

“By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents is little else than that of venting their anger in the way that first

suggests itself. The slaps and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offences (many of them not offences considered intrinsically) are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children, and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

“Do not, however, seek to behave as an utterly passionless instrument. Remember that, besides the natural consequences of your child's conduct, which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The error which we have been combating is that of substituting parental displeasure and its artificial penalties for the penalties which nature has established. But while it should not be substituted for these natural penalties, it by no means follows that it should not, in some form, accompany them. The secondary kind of punishment should not usurp the place of the primary kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation as you feel, should be expressed in words, or manner, or otherwise, subject, of course, to the approval of your judgment. Beware, however, of the two extremes, not only in respect of the intensity, but in respect of the duration, of your displeasure. On the one hand, anxiously avoid that weak impulsiveness so general among mothers, which scolds and forgives almost in the same breath; on the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship, and so lose your influence over him.

“Be sparing of commands. Command only in those cases in which other means are inapplicable or have failed.

‘In frequent orders the parent’s advantage is more considered than the child’s,’ says Richter. As in primitive societies a breach of law is punished, not so much because it is intrinsically wrong, as because it is a disregard of the king’s authority—a rebellion against him; so in many families the penalty visited on a transgressor proceeds less from reprobation of the offence than from anger at the disobedience. Listen to the ordinary speeches : ‘How dare you disobey me?’ ‘I tell you, I’ll make you do it, sir!’ ‘I’ll soon teach you who is the master!’ and then consider what the words, the tone, and the manner imply. A determination to subjugate is much more conspicuous in them than anxiety for the child’s welfare. But the right-feeling parent, like the philanthropic legislator, will not rejoice in coercion, but will rejoice in dispensing with coercion.”

THE PLEASURES OF SCIENCE.

THE pleasures of science are cheap. It costs you nothing to occupy your thoughts with Nature’s facts. It does not cost much to buy a few good books. The money which some working men spend on drink and tobacco in ten or twelve years would purchase an excellent Library. The money that some young men of the middle class waste in foolish or mischievous indulgences would provide them with all the apparatus for extensive scientific investigations.

But it is not necessary for a man to purchase for himself all the books he wants. Several can join together. The same book may serve a dozen. And when once you have got a plentiful supply of first-rate books and a taste for reading and study, you have insured a succession of pleasures the richest and the highest that humanity can enjoy.

2. The pleasures of science are within the reach of all who have an average share of intellect. The pleasures of rank, the pleasures of wealth, the pleasures of dominion, can be enjoyed by a few only. But all of ordinary intellectual endowments may enjoy the pleasures of science. Those who cannot master the elements of several sciences, may master the elements of a few. Those who cannot excel in one, may excel in another. And every science has its wonders; every science has its pleasures. And the mind that can master but one science, may still find a continual succession of delights. The mind that is slower in its

movements and narrower in its capacity, may still find in study proportionate satisfaction. The vast and mighty minds may revel in infinite abundance; the weaker and the smaller minds may enrapture themselves within narrower bounds. No mind is too small, if it be a mind at all, to find pleasure in science. No mind is too large for the infinitude of her delights.

3. The pleasures of science excel most other pleasures in their constancy. Many pleasures are liable to frequent and grievous interruptions. You cannot enjoy the pleasures of the chase in summer. You cannot enjoy the pleasures of travel in winter. Some you can enjoy in one place, some in another, none in all. And the pleasures which delight in youth often fail in old age. But the pleasures of science can be enjoyed in all seasons, and in all places. You can have them in winter as well as in summer; in autumn as well as in spring. You can delight yourself with them in youth, and cheer yourself with them in age. You can carry them along with you from city to city, and from country to country. They can cheer you on the sea, and exhilarate you on land. They attend you in society, and accompany you in solitude. You can enjoy them at home, and take them along with you when you go abroad. The man who has made himself familiar with books and study, with learning and science, may carry along with him a stock of pleasures, a source of enjoyment wherever he may wander, and find a feast provided for him wherever he may rest.

4. And the pleasures of science are wholesome. Study is friendly to health. The moderate exercise of the brain is good for the whole body. Then science reveals the laws of health. It teaches us how to cure or avoid disease, to escape pain, and lengthen life. Study and science abate grief. They turn the mind from thoughts of sadness; prevent long brooding over losses and wrongs; and teach us how to derive advantage from danger and from sorrow. It will not give grief time either to distract our minds or to destroy our bodies. Wisdom is health both to body and soul.

5. The pleasures of science are infinitely varied. Every science has its own delights. Every stage of every science has its peculiar wonders; and so transporting are they all, that each particular student fancies his own the richest and the best.

6. And the pleasures of science are boundless. Science itself is boundless. The mightiest mind cannot search out

nature to perfection. The most knowing have not mastered a millionth part of her truths. The universe is infinite. The relations of things are infinite. The relations of things to man, and of man to things are infinite. And every science has an infinity of relations to other sciences. Man may learn for ever and know but a trifle of that which is to be known. The pleasures in reserve for the lovers of science are a thousand times infinite. It is lamentable to think that such boundless resources of delight should lie there at the service of our race, and that so few should choose to secure them. It is lamentable to think that of those who would gladly revel in them, so many are held back by the wickedness of their neighbours, or the injustice of their rulers.

7. And we can share the pleasures of science with others without impoverishing ourselves. If we give away wealth, we diminish our stock. If we share our power, we lessen our own share. But we may share our knowledge, and the pleasures of our knowledge, with every man on earth, and yet have none the less ourselves. Nay, giving makes us richer. We learn while teaching. We enjoy our pleasures afresh while sharing them with others. To the benevolent mind the diffusion of knowledge is one of the richest of all pleasures. By sharing his bliss he makes it double.

8. And the pleasures of knowledge can be enjoyed with conscious innocence. We wrong no one, we hurt no one, by our spiritual indulgences. Nor do we hurt ourselves. They entail no self-rebuke, no torturing remorse. Our discoveries and the pleasures we derive from them increase our self-respect, and add to the sweetness of our other pleasures.

9. They accompany us through life. They cheer our declining years. They honour our grey hairs, and sweeten our latest hours.

10. And while they are often exstastic, they are followed with no insupportable depression. The pleasures of intemperance are followed with gloom and sadness; but the pleasures of science go on increasing. The evening transports of the drunkard are followed by morning agonies; but the virtuous student is as cheerful in the morning as in the evening. Sleep only renews his strength and increases his power of enjoyment.